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said, leave the fundamental abuses of our civilization untouched.

The author is a member of the bar and former pardon attorney of the state of Missouri, and he has written much on this subject. He cannot be accused of unduly emphasizing the social factors in crime. The larger part of the book is devoted to a summary description of the results of criminology as a purely individualistic discipline; and the reader is duly warned that social conditions alone do not explain crime. This is well, because the present tendency toward sociology may easily go too far. The book falls into three parts: "Etiology," "Prophylaxis," and "Therapeutics." Under the first head are considered the cosmic, social, and individual factors of crime. Under the second, eugenics, asexualization, education, and social amelioration. Under the third, the theory of punishment, indeterminate sentence and parole, and the new penology. The book is one which has many suggestions for the wide-awake minister.

St. Paul and the Mystery-Religions. By H.

A. A. Kennedy. New York: Hodder & Stoughton, 1913. Pp. xviii+311. \$1.50.

Professor Kennedy's volume can hardly be regarded as a new contribution to the study of the mystery-religions, but it possesses independent value from the fact that its author is one of the increasing number of men who respect and understand Paul. The general plan of the book is to present briefly such knowledge as we may have of the various mystery-religions of the Greco-Roman world and then examine Paul to discover how far his words and concepts may be traced to the influence of such religions. Professor Kennedy's conclusions are to the effect that while Paul does use the language of the mystery-religions it is rather by way of accommodation and of good pedagogy than by way of fundamental thinking. Indeed, Professor Kennedy's leanings are very strongly to the view that much of the language which is similar to that used in the mystery-religions can be accounted for by reference to the Septuagint.

There was abundant opportunity for such a survey of this most interesting question. There are few subjects which yield themselves more readily to ingenious speculations and few in which such speculations are less desirable. The volume by no means forestalls a more elaborate and complete study of the subject, but it will serve as an admirable introduction to its field. But one question of importance we would raise with Professor Kennedy. Is not the real approach to Paul's system through eschatology, and in Paulinism do we not have the beginnings of an epochal transformation of a messianic mood into an independent religion? If, as might be imagined, Professor Kennedy's reply were in the affirmative, it will be obvious that in such a transformation the apostle must have found very

much to his purpose the vocabulary and the experiences which the mysteries attempted to describe.

Die Landesnatur Palästinas. By V. Schwöbel.

Leipzig: Hinrichs, 1914. Pp. 56. M. 0.60.

This is the first of a series of pamphlets upon "The Land of the Bible." It is a very useful statement of the latest information upon the topics it treats. They are (1) the limits of the land and its general character, (2) the geological structure, (3) the climatic relations, (4) the hydrographic relations. The work is based upon the latest scientific reports, is sufficiently full for all practical purposes, and is written in clear and non-technical language.

Die religiösen und sittlichen Ideen des Spruchbuches. Kritisch-exegetische Studie. [*Scriptapontificii institui biblici.*] By A. Hudal.

Rome: Bretschneider, 1914. Pp. xxviii+262. L. 4.50.

This book carries the *imprimatur* of the Roman Catholic church. It sets itself to the task of discovering whether or not the ideas of the Book of Proverbs are of pre-exilic origin. In determining this, it takes up one by one the ideas of wisdom, God, ethics, and eschatology. The question asked in each case is: Does this idea show traces of Greek and Hellenistic influence, or can it be accounted for on the basis of development from the revealed religion of the early Hebrews. The author's decision is in favor of the latter view; but while claiming pre-exilic origin for Proverbs, he does not contend for Solomon's authorship. The learning of the author is adequate and his familiarity with the literature of his subject is complete. An exhaustive bibliography is given and evidence abounds that the author himself, at least, has used the books there listed. This constitutes the chief value of the book. For the man whose library facilities are limited, it will serve as a handy register of all the leading views upon the teachings of Proverbs in the history of exegesis.

The Ethics of Jesus and Social Progress. By

Charles S. Gardner. New York: George H. Doran Co., 1914. Pp. 361. \$1.25.

The day of the "social gospel" seems to be steadily advancing. It is especially interesting to find so strong and sane an emphasis as that in Professor Gardner's book, which will be most read in a region of the country where distinctly theological tenets are very generally regarded as of primary importance. In readable, attractive style, he has furnished for men of a conservative religious attitude an excellent introduction to the social method of studying ethical problems. The audience which he has in mind is evidently

a quite unsophisticated one; for he prefaces his discussion with an explanation of certain elementary conceptions of social development. To the serious student of social history, this introduction will smack emphatically of an apologetic purpose. The "fatal defects" of Greek and Roman social ideals, and the somewhat exaggerated contrasts between these defects and the implicitly assumed perfection of early Christian ideals are depicted in too vaguely rhetorical fashion to carry conviction to one trained in real historical study. But as the reader continues through the book, he will be willing to excuse certain evident relics of a former theological method, when he finds that the bulk of the discussion is devoted to a remarkably frank and persuasive exposition of the necessity for the Christianization of our social order if we are to make earnest with Christianity at all. The ideal of Jesus is interpreted in terms of democratic justice, and Christianity is declared to be the religion which interprets the meaning of society in terms of a kingdom of persons all rendering and receiving personal justice because all recognize the sovereignty of a personal God. Professor Gardner lays primary emphasis on the voluntary adoption of the kingdom spirit by individuals; but he shows clearly that this spirit must lead to radical social changes.

The Story-Life of the Son of Man. By Wayne Whipple. New York: Revell, 1913. Pp. 564. \$2.50.

A life of Christ on a new plan. Instead of writing a narrative of his own, Mr. Whipple has sought to choose from the best that has ever been written or spoken about Jesus, arranging the material, bit by bit, as a mosaic is made, into a vivid and attractive picture. Thus the book is a miniature library, gathering up into a single collection the thoughts of many authors. It consists of forty chapters, giving selections from over one hundred writers, including Phillips Brooks, Henry Ward Beecher, Ernest Renan, Tennyson, Tolstoy, Elizabeth Stewart Phelps, Bouck White, Theodor Keim, and Horace Bushnell. It has thirty-two illustrations, mostly reproductions of well-known paintings. It is not, of course, a "critical" work; its purpose is devotional. We hardly feel that the volume has quite the importance which the compiler attaches to it; yet it is a useful book. Classes engaged in studying the life of Christ will be able to use it in collateral reference. Ministers will find it of almost unending homiletical suggestiveness. We hope that it will find its way into the hands of many readers.

The World's Redemption. By C. E. Rolt. London: Longmans, 1913. Pp. 336. \$2.25.
An interesting and important theological sign of the times. An inquiry into the nature

and work of God in view of the results of modern scientific investigation. The author is an English churchman, vicar of a parish in Warwick. He takes evolution and higher criticism for granted, and contends that while the older doctrine of a physically omnipotent Deity is no longer thinkable, the substance of trinitarian and supernatural Christianity stands untouched amid the present-day shifting of landmarks. Books of this kind are sure to multiply. The questions which the author asks will stir more and more as the newer scientific methods penetrate the mental atmosphere of the age and modify the psychological climate. The conclusions which books of this kind herald are not so immediately important as the mere fact that people are investigating the tap-roots of theology.

The present work may be described as an attempt to work the pragmatism of our times over into terms of orthodox Christianity. The creation of the world is itself a redemptive process of winning harmony from that which is without form and void. Hence the title of the book. God's power is not that of mere physical omnipotence, but that of truth and love. The victory of love is won by waiting and not by force or compulsion. The truth merely remains true, and in this calm assurance it quietly reposes until at last the raging forces of discord and strife stumble on some aspect of truth and respond to its attraction. And so, from distant ages, God has been enduring the mutual strife and self-assertion of the elements that make up the universe, and has, by slow degrees, been winning them into order and harmony. Christ is the supreme historical manifestation of the redemptive, or creative, work of God, and as men appreciate the nature of God, they become partners of Christ in the divine discipline of redemption.

The Faith of Japan. By Tasuku Harada. New York: Macmillan, 1914. Pp. ix+190. \$1.25.

This little volume comprises seven lectures given by President Harada at Hartford Theological Seminary, and an eighth chapter which reproduces an article in the *International Review of Missions*. The volume cannot be said to add particularly to a scientific knowledge of the religious attitude of the Japanese, but it has the virtue of setting forth sympathetically and clearly what might be called the common divisor of the Japanese religions, in so far as such a common element can be said to exist. As the volume is for popular rather than technical hearers and readers, it emphasizes the most outstanding points in Japanese faith, calling particular attention to the Shinto, Confucian, and various Buddhist schools of thought. The first lecture deals with a sketch of the various religions, but the volume thereafter deals with matters synthetical, as will be seen from the